

/102 cont. /

175 glossary, p. 248/, and, by means of reservation laws, protected
 177 the Paez from the gradually advancing colonists. In this way the
 648 Paez were able to preserve their language and customs to a con-
 [178] siderable extent, in contrast to the other mountain tribes of
 Colombia, who have long since been absorbed in the Spanish-
 175 Colombian culture. In the struggles for independence from the
 648 Spanish crown under Simon Bolivar from 1812 to 1824, the Paez
 fought for their liberation on the republican side under Gregorio
 Calambás. Their leader was captured and shot. After the
 victorious termination of the struggles for independence, Gregorio
 Calambás became one of the martyrs of Colombian independence (*).

* According to V. A. Bedoya, P. J. Ramirez
 Sendoya, and G. Hernandez de Alba (VII).

175 The Pijao perished like the Guanaca. After having oc-
 101- cupied, before the Conquista, almost the entire area of the
 648 present-day department of Tolima east of the Central Cordillera,
 • [131] as the eastern neighbors of the Quimbaya, they perished in
 countless battles with the Spaniards. As late as the eighteenth
 century, remnants of them lived in the valley of the Rio Negro
 de Narvaez, as neighbors of the Paez. They, called Bernb by the
 Paez, as well as the Guanaca, spoke languages that differed
 from the Paez. They could not understand one another.

178 Besides the Paez, the culture of the Guambiano, a
 101 neighboring tribe called Mogweš by the Paez, has been preserved
 114 to a certain extent up to the present day. The Guambiano in-
 habit the west side of the Central Cordillera and today live in
 the valley of the Piendamó around Silvia. The life and customs
 of his tribe have been recently represented by the Guambiano
 Francisco Tumina Pillumbe in a number of very instructive /103/
 drawings, each of which was provided with a brief text by
 Gregorio Hernandez de Alba.

/320 cont./

105 We are therefore obliged to regard the presence of the Paez in
 172 their present settlement areas of Tierradentro as subsequent to the
 174 archeological culture. Whether, as later immigrants within a
 larger population movement, they were the destroyers of the
 archeological culture, or whether they settled on the sites of the
 archeological culture only in the course of their wars with the
 105 Spaniards cannot be clarified at the present time. /321/ The
 172 latter assumption is corroborated by the fact that the reports of
 174 the early Spaniards about the tribes that they encountered and
 114 about their geographical position are not always clear. For exam-
 ● 131 ple, P. Manuel Rodriguez (1684) has the Paez living in the
 Páramo de las Papas, the páramo west of San Agustín, in which
 101 rise the Magdalena, Cauca, and Caqueta. It is also remarkable
 105 that the first Spanish reports do not mention the Guambiano, the
 114 present-day western neighbors of the Paez. The assumption that
 172 the Paez were affiliated with a newly immigrated, war-like
 174 population is corroborated by the fact that the tribe of the Andaki
 /Andaqui/ living in the culture area of San Agustín at the time
 of the Conquista also had nothing to do with the archeological
 culture, but may possibly be regarded as the destroyers of it.

VI. List of Foreign and Technical Terms

104	Alcalde	Colombian designation for the burgomaster of a town or head of a district. Also the designation for local native authorities.
	Ají	Very pungent mixture of <u>ají</u> pepper with onions and other spices.
	Arroba	Spanish measure of weight of 12 1/2 kilograms.
	Cabildo	Colombian community council. Among the Paez the designation for the democratically chosen village council.
	Chaquira	Columbian designation for glass bead.
	Chicha	(pronounced <u>tschitscha</u>) Native beer. Made of sugar cane among the Paez, of maize among most of the other Andean Indians, usually made of manioc among the South American Forest Indians.

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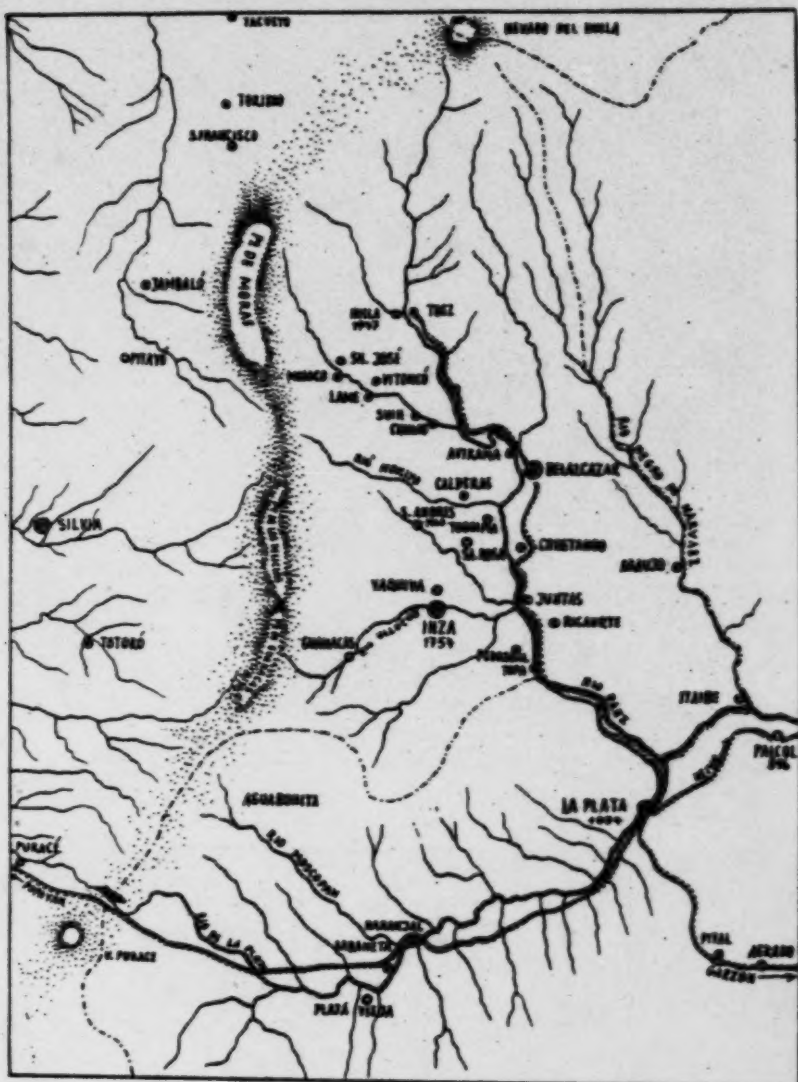
1. Colombia 4

$\frac{1}{4}$ [more lengthy descriptions of each figure and illustration in this section will be found in cat. 116, pp. 295-303.]

1: Nachtigall--252 E-5 (1952-1953) 1955 SC15 Paez SC15

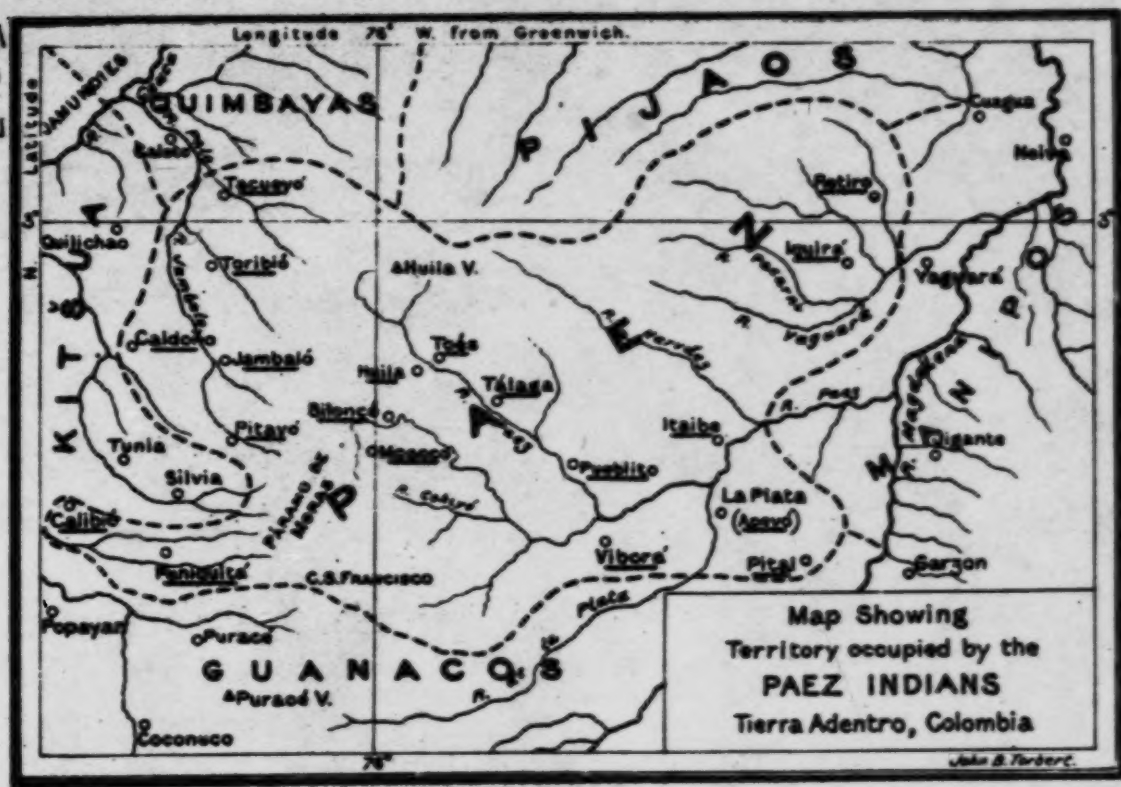
II

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2. Tierradentro

[P.304]



2: Pittier de Fabrega E-4,5 (1906) 1907
SC15 Paéz SC15

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173 he said, "the caciques or chieftains, had their messages trans-
202 mitted from valley to valley by means of runners who were
205 stationed at short intervals along the main roads. Each run-
ner kept himself in readiness to start on the arrival of a mes-
sage, thus insuring rapid transmission." As the "planos" and
also the old trails are found on almost every ridge, it is difficult
enough to judge of the value of this explanation; but, if I am
not mistaken, such a system of communication existed without
doubt at a short distance southward among the Incas of Ecua-
dor and Peru, and perhaps extended into the Cauca valley.

172 On our return from Huila, while traveling between Toribío
and Tacueyó, I noticed on the left an isolated hill with a part
of its ridge separated from the rest by a deep cross-cut, evi-
dently artificial. The top of the separated part looked in the
distance as if also isolated by a ditch. My friend, Mr. Emile
Bizot, a mining engineer of wide experience in these parts,
informs me that this is a common feature of the hilly district
formerly inhabited by the natives, and that the enclosed surface
always contains numerous graves (plate III, 2).

172 The high peaks of the most rugged districts of Tierra
532 Adentro are often crowned by isolated *huacas*, which are
especially sought by treasure-hunters. At Tacueyó we had the
opportunity of admiring a set of gold objects found in such
graves and of which we made the photograph reproduced in
plate II, 2. The frogs are of a type quite distinct from those
with which I became familiar in Costa Rica. The representative
of a human being recalls certain Chibchan idols, or, according
to Mr. W. E. Safford, Kitsua amulets. As to the thirteen re-
maining pieces of gold, quite thin and almost uniform in shape,
they are perfectly new to me.

FORMER AND PRESENT DISTRIBUTION

131 According to Father Rodríguez¹ the Paéz, or Paós, Indians
114 lived on the summit and slopes of the *Cordillera de Guanacas*,
133 "sierra muy fria que llaman el Páramo de las Papas," a defini-

¹ P. Manuel Rodríguez, *El Marañon y Amazonas. Historia de los descubri-
mientos, entradas y reducciones de Naciones*, Madrid, 1684.

tion which would correspond pretty well with the explanation given by subsequent authors, except for its last, untranslated member, which seems to imply a lack of geographical knowledge on the part of Father Rodriguez. According to modern maps, indeed, the term "Alto", or "Cordillera", de Guanacas, seems to apply only to the group or node of mountains north of the Coconucos and Puracé volcanoes, and south of the towering Huila. This includes the "Páramo de Moras," which we crossed on our return from Tierra Adentro, but not the *Páramo de las Papas*, which is situated south of the Puracé, at the headwaters of the Cauca, Caquetá, and Magdalena rivers. 131/ 114/ 133/

If we admit, then, that in Father Rodriguez's description the name Páramo de las Papas is merely a lapsus for Páramo de Moras, the area given by him corresponds pretty well with that which is recognized as such by Uricoechea in his introduction to Castillo's work, excepting that the latter extends this area northward to include the upper Yaguará basin. According to Castillo, this last was probably inhabited by another *parcialidad*, which he calls Iemb, "indios infieles de nación pijaos." At Huila, when pointing northward to the valleys on the eastern slope of the volcano and asking who lived there, the Indians answered, "Los Pijaos", and among the Spanish people it is generally understood that the Paez and the Pijaos are one and the same. This is also the opinion of Recius,¹ who says: "Among the various tribes that wandered through the thick forests of this [eastern] slope of the [central] Cordillera, the most barbarous were the *Pijaos* or *Paez*, who selected innocent victims to offer to their divinities. The enemy killed in a fight could be only indifferent to the gods; but a woman, a child, an inoffensive stranger, the pure ones, were welcome to the blood-thirsty genii." And these monstrous sacrifices must be repeated at short intervals to insure the permanent good-will of the gods. 131/ 114/ 101/ [782 727]

The area given on the accompanying map (plate 1)² corresponds with the above-mentioned description by Rodriguez, 101/ 103/

¹ Recius, *Géographie universelle*, XVIII, p. 305.

² [See P 304 - Analyst]

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Aspects of Paez Culture
 Mythology and Tales from the
 Parcialidad of Calderas, Tierradentro
 by Segundo Bernal Villa

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/281/

Chapter I

- /31/ Geographic location. -- In the northeastern part of the de-
- /33/ partment of Cauca, like a spearhead embedded in the depart-
 ment of Huila, is found the region of Tierradentro, formed by
 the numerous eastern spurs of the Central Cordillera. It has
 the shape of a triangle formed by the water divides of the hydro-
 graphic basins of the rivers Páez and Yaguará to the east and
 La Plata and Páez to the south. Toward the west, the Central
 Cordillera rises like a backbone, along which the paramos of
 Guanacas (3,518 meters), Las Delicias (3,750 meters), and
 Moras (3,670 meters) stand out. Toward the north, like a
 gigantic colossus and dominating the vertex of this geometric
 figure, stands Nevado del Huila (5,750 meters), the highest in
 Colombia, except for the Sierra Nevada de Santa Marta.
- /33/ Topography. -- Actually, Tierradentro is a complex of
 mountains running in every direction, although along general
 lines they are oriented from west to east on the right bank of
 the Páez and from north to south on its left bank, rugged,
 steep, with lofty peaks and great gorges, canyons and hills,
 ravines and valleys, terraces and escarpments, ridges and
 plateaus, numerous gullies, rivers, and streams with violent
 [484] currents and thundering noise. To travel through this region
 "is to go up or down," as was said by Fr. Pedro de Aguado (1).

1. Cited by Hernández de Alba
 (Gregorio), p. 925. /See the
 bibliography in the foreign text,
 p. 309./

/288 cont. /

573 in the church, live together for a period of indeterminate duration, explaining that /289/ the man does not have enough money at hand to marry as soon as he asks the woman, and it is necessary to work in order to obtain it.

771 Religion. -- The religion of the Paez is formally Catholicism,
 177 but many of their traditions are hidden in it. The principal
 [796] fiestas of the natives are religious ones, which acquire true strokes of splendor. The Catholic priest is called upon for the ceremonies of baptism, marriage, and cases of death.

Chapter II

631 Calderas. -- Incrusted in the very heart of Tierradentro is the
 ● 131 Parcialidad of Calderas, bounded on the north by a high ridge
 133 that separates it from Chinas and Avirama; on the east, La Muralla, the very model of a fault, separates it from Avirama, just as a ridge separates it from Togoima; to the south, deep gorges and high peaks separate it from San Andrés and Togoima; to the west, the Quebrada Guacharaca divides it from the Parcialidad of Lame.

133 It is crossed from west to east by the Quebrada Kukiýú,
 631 actually a river in terms of the volume and violence of its waters, whose bed is deep, enclosed, and inaccessible. Its
 [423] left bank is somewhat softened by a beautiful plateau of about 20 hectares, with fertile lands, abundant waters, and on which the pueblo rises; it belongs to the community, whereas the other lands are private property guaranteed by the fact that the owner either personally cleared the montafia or inherited it from his ancestors who cleared the forest. The right bank is steep, harsh,
 [161] rugged. Numerous clearings are to be seen on these sloping
 [311] lands, indicating the increase in population that compels them to cultivate lands of low fertility and great danger for the laborer.

/179 cont./

123 At 11 o'clock in the morning we left the Park, bound for
484 Calderas. The road climbs through the Pisimbalá valley, at
491 first on its right bank and soon on the left, after crossing a
wooden bridge with a plank roof; from this bridge to the pueblo
of San Andrés, three streams have to be crossed: Chapequí,
La Virgen, and the cemetery stream. Along this short distance
and at the edge of the road we counted ten houses, all of them
thatched except one of masonry, tiles, oil paint, modern
manufacture; the others have white washed walls, painted doors,
and are generally clean and orderly. They are the houses of
mestizos and colonists settled on their respective fincas.

At 11:30 we left the settlement and took the path that
leads to Calderas; the road goes ever upward, in slow and slippery
123 zigzags. As we go along, we see houses with graphite-colored
342 roofs and walls which are black when made of mud or (and
these are in the majority) yellow when they are of maize stalks;
they lie as if submerged /180/ in the plantings of bananas,
sugar cane, and yuca; bluish smoke rises vertically in thick
columns from the openings.

123 At 12 o'clock we came out on the Mesón, Supok in the
133 Paez dialect, a small plateau oriented from north to south
[361] and bounded on the east and west by great depressions. Many
native huts stand there.

[137] The beautiful valley of the Pisimbalá torrent comes into
view in its entirety; contracted at times, then widening more,
extensive in length and generally narrow, it descends in a
gentle slope in pursuit of the noisy Ullicos; covered with
thriving vegetation, it looks like a carpet of living green blend-
ing in its tones the stateliness of the cachimbos /búcare,
Erythrina umbrosa/, cedars, guamás, gauda bamboo, and
yarumos /Cecropia peltata/, and the splendor of the plantings
of sugar cane and bananas and the pastures of the herders.

[137] An hour later we reached the Yukaichí ridge, the boundary
of the parcialidades /territorial divisions/ of San Andrés and

/180 cont. /

123 Calderas, and the water divide of the Kukiýú river and the
 133 Pisimbalá torrent, the former a deep gorge, the latter an
 131 elongated basin. Toward the north, the outline of another
 ridge bounds the horizon and divides the parcialidades of Suin
 and Chinas. Prominent along it, the Vichaguau peak, the
 hill Dondotá with the double crests, between which, when the
 sky is clear, one can see Huila with its eternal snows, where
 the golden rays of the sun break into a silvery radiance. To-
 ward the east one sees the hills of Chindavá and Potrerito,
 the heights of Togoima, and the canyon of the Páez. Toward
 the south stand the mountain ranges of Pangok and El Aguacate,
 which separates the valleys of the Pisimbalá and the Ullucos;
 the tablelands of Pedregal, Turminá, and Inzá; the sharp peak
 of Trueno /Thunder/, the "Kapich" of the natives, a summit
 123 of silence, lightning, thunder, and storms. In the place where
 173 the sun sets, there rises, stately and challenging, the sharp
 148 peak of Hipinjí (1), on which, according to some Indians, lie
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1. H = the English h.
 J = the French j.
 Sh = the French sh.

the images of saints, the bells, the clothing, the gold, and
 the silver which the Paez army carried away from San Sebastián
 de la Plata after murdering all of its white inhabitants, setting
 fire to the town, and filling up the famous silver mines which
 had given the town its name and brought large numbers of ad-
 173 venturers and not a few misfortunes to the Indians. This legend
 123 has fired the imagination of the whites and has led not a few to
 search for them. It is said that several whites went to the
 Hipinjí in search of the legendary treasure. At the /181/
 /illustration appears here/ top of the peak a white flag was
 waving. One day there appeared on it the following mysterious
 order: "At 12 o'clock you may clear out this opening."
 Their enthusiasm was renewed, their fatigue forgotten, and
 they went to work eagerly. One worker was rewarded by blind

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XXIV

The Race for the Rooster at Tumbichukue

103 The name of Tumbichukue is familiar to the colonists throughout Tierradentro. It is synonymous with fabulous treasures. In this place, it is said, the Paez buried all the gold and silver that they collected in the ill-fated settlement of Sebastián Quintero destroyed by them.

• [131] Tumbichukue is a pass /vereda/ formed by the eastern slopes of the paramo of San Lucas and located between the Kukiýú and the Yusayú gorge (Guacharaca). It belongs to the parcialidad of Lame, and the road that goes from San Andrés [491] to Lame passes precisely there. This road is well traveled, its people more accessible to the whites.

796 On June 24 the men race their horses along the road.
541 It is a custom of Indians and whites "to race on the day of San Juan." The whites say that those who do not race their horses on the day of San Juan get scabies. The small, husky horses pant under the demands of their drunken riders. A wild race and shouts in an unsteady voice: Viva San Juan!

The people of the pass go to a small square along the road, near which lives the capitán of Lame. Indians from 184 San Andrés come to watch the race for the rooster. On the 796 other hand, in spite of the nearness, no Calderun /person from 291 Calderas/ is seen there. The women who are seen are clean, 177 with neatly braided hair; they wear black skirts, navy-blue 301 rebozos, pink blouses, numerous multi-colored necklaces, 541 bright earrings, and cloth hats. The monotonous dark or black necklaces characteristic of Paez apparel are nearly absent among these people. The classic pindo hat worn by the [191] Calderas people is absent. Spanish is spoken more frequently.

796 All the riders are concentrating on the cage and the
541 roosters.

/301/

Common Name	Latin Name	Páez Name
241 Pineapple	Ananas comosus (L.) Camargo	chahú
137 Granadilla	Passiflora ligularis Jura.	ahlal
Coffee	Coffea Arabica L.	café
192 Ground cherry	Physalis sp.	chimba
Chachafruto	Erythrina edulis Triana ex Micheli	usual
Pepino	Solanum muricatum Ait.	pina
Yam	Dioscorea sp.	shuf
Other cultivated plants:		
Coca	Erythroxylon coca Lam.	esh
Bamboo	Guadua angustifolia Kuth	mum
Bottle gourd	Lagenaria vulgaris Serg.	taka
Calabash tree	Crescentia cujete L.	ahiptaka
Cabuya	Foucraea cabuya Trel.	bata
Dill	Anethum graveolens L.	llinojo
Mint	Mentha viridis L.	tachá
Rue	Ruta graveolens.	luda

222 In reality, as far as a certain type of frijole that the natives
 241 call "kacha" is concerned, as well as the ground cherry, the
 chachafruto, fruits in general, and all the plants listed under "Other
 cultivated plants," with the exception of coca, the word "cultivated"
 is unsuitable, since they are practically in a semiwild state. The
 natives make use of their fruits, consumption thus being occasional
 and not always necessary.

133 Although it would appear that the territory of the Páez, at the
 241 time of the Conquest, extended up to very close to the Magdalena
 361 River, the principal nucleus of the population was located in the
 [131] temperate zone and in the cold zone. The thermal levels determine
 [161] the zones of cultivation. One of them goes from 1,000 to 2,000
 meters and includes the entire valley of the Páez from Huila to La
 Plata, and the middle and lower courses of its tributaries Símbola,
 the river Negro de Narváez, Morás, Kukiýú, and Ullucos. Within
 it are located the capitals of the district, Inzá and Belalcázar, and the
 following native aldeas: Itaibe, Chitóquez (Ricaurte), Cuetando,
 Yaquivá, San Andrés de Pisimbalá, Santa Rosa, Togoima, Avirama,
 Chinas, Suin, Tálaga, Toez y Huila (Byla), as well as Valencia,
 Topa, Pedregal, and Turminá. They cultivate principally plantains,
 manioc, maize, sugar cane, frijoles, arracacha, coca, and coffee.

[San Andrés]

/345 cont./

427 San Andrés is the sole region of Tierradentro, as far as we
161 know, where tenant farmers are found. Although the number of
persons sunk in this servitude is no higher than 100, the mere
occurrence of this phenomenon already tells us of an excess of
population, at least in the parcialidades of San Andrés and Santa

• [131] Rosa, from which the tenant farmers came. On the other hand,
the scattering of the Páez group through this very department of
Cauca, the departments of Huila and Tolima, and even through
[311] the department of the Valle is well known. The colonization of
the uncultivated lands in Tierradentro by the natives has been
systematic and intensive during recent years. There is the
utilization of ever more inaccessible lands for agriculture in
the temperate thermal level. All of these are factors that
clearly tell us of an excess in the Páez population.

427 Here is what a tenant farmer told us about the phenomenon
241 of tenant farming: As a tenant farmer he has the right to own a
466 house, a garden, and a clearing. The house and garden are
contiguous and complementary. His garden occupies one plaza
/a Colombian measure with 80 meters to the side/ more or less,
and in it he has planted plantains (about 200 trees), oranges
(about five trees), onions, arracacha, manioc, sugar cane,
sweet potatoes, and some 200 coca trees. He has surrounded the
garden with barbed wire provided by the owner in order to avoid
damage by the animals of the hacienda. He can lay out his
clearing on any site of the hacienda. It changes every year. In
his present clearing he has planted 1,500 manioc plants; 200 of
arracacha (he could not find more seed); maize; small frijoles
/frijol chiquito/ (in one month he hills the "sprigs," in two
months they flower, and in three months he harvests) and large
frijoles /frijol grande/, and, finally, about two loads of sugar-

[433] cane shoots (seed). The produce of the clearing and of the
garden is primarily for consumption, but if there is a surplus
he may sell it to anyone, even though the owner urges him not
[249] to sell to anyone but himself. The sugar cane is milled in the
[257]/346/ sugar mill of the owner, with the subsequent use of his
implements to make panela, half of what is produced being

given to him.

175 ture, with only slight differences in dialects and customs. Some
 197 authorities affirmed that these Indians had no kind of religion; others
 114 gave details which reveal a highly developed religion and an organized
 [174] cult. In spite of these contradictory statements and in spite of the
 fact that today only the *Moguez* (*Guambia*) and *Páez* Indians retain
 indigenous cultures, it is possible to sketch the cultural picture of these
 Indians at the moment of their first contact with the Spanish soldiers
 by reexamining the chroniclers of the Conquest according to ethno-
 logical criteria, by utilizing modern linguistics, and by studying the
 ethnology of the present-day peoples.³ It is also possible to trace the
 174 acculturation during the Colonial Period, when new European usages
 177 were introduced, and to depict the social and cultural conditions of
 the present day. The modern penetration of highways into the
 Indian territory and the official policy of changing the indigenous com-
 munities are likely to bring an end to these few remaining examples of
 primitive Andean societies, which have survived in spite of a poor
 economy, bad sanitary conditions, and missionary efforts to eradicate
 their traditions.

121 A fertile field for future research lies in continuing anthropological
 studies in the central mass of the Colombian Andes. The region is as
 important for physical geography as for ethnology, as its mountain
 chains run in various directions to form valleys and diversified en-
 vironments.

[172] It also contains the archeological remains, known as San Agustín and
 Tierradentro, which long antedate the Conquest and which have an
 undetermined origin and relationship to cultures in other parts of
 America. The present article, however, does not deal with these, but
 is limited to ethnology.

GEOGRAPHY

- 131 The tribes considered in this article occupied the eastern halves of
 the present Departments of Nariño and Cauca, almost all of the De-
 partment of Huila, the southern part of Tolima, and the eastern zone
 of the Department of the Valle del Cauca, which embraces the western
 spurs of the Cordillera Central as far as Calarcá in Caldas. The region
 lies between 1° and 4° 40' N. lat. and 1° and 3° 40' west of the meridian
 133 of Bogotá. The country consists of high mountains of the Andean
 system, which bifurcate at the Ecuadorean border to form the Cor-
 dillera Occidental, which runs to Panamá, and the Cordillera Central,
 which approaches the Atlantic coast of Colombia. Each branch has
 high plains (altiplanos), small valleys with rivers which are tributaries
 of the Patía River to the west, and high mountain peaks, some of
 which are volcanoes, like Pasto, Galeras, and Cumbal. The area of

³ For the languages, see especially Jijón y Caamaño, 1900-41; Castillo i Orrego, 1879; and Castellvi, 1924.
 For ethnology, see Douay, 1900; Pittier de Fábrega, 1907; Ortiz, 1923; Guerra F., 1942; Jijón y Caamaño,
 1930-39; Utrero, 1936; Albés, 1934. See also Languages, pp. 621-922.

parto SC17

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The area of

this study is delimited on the west by the valley of the Patía River and by the Cuembi, Nambi, and Cuaiquer Rivers, and on the east by the divide between the rivers running to the Pacific Ocean and those flowing eastward into the Caquetá and Putumayo Rivers.

All this region is cool to temperate throughout the year, the extremes being at Tóquerres, which lies at 3,104 m. (9,433 feet) elevation and has a mean temperature of 11° C., and Ancuyá at 1,358 m. (4,380 feet) with a mean temperature of 21° C. The greater part of the population lives between 2,890 m. (about 9,470 feet) with 12° C., as at Ipiales, and 2,020 m. (about 6,630 feet) with 18° C., as at Buesaco.

Farther north, the Cordillera Central forms a great mountain mass at the sources of the Cauca and Magdalena Rivers, the latter delimiting the Cordillera Oriental, which extends toward the northeast, entering Venezuela and stopping at the Atlantic Coast. In the Department of Cauca, the native peoples occupied the altiplanos and the mountain slopes of the central portion of the Andes and of the Cordillera Central and Cordillera Oriental. Some of the mountains are snow-capped, like Coconucos (4,800 m.; 15,746 feet) and such volcanoes as Puracé (4,908 m.; 16,102 feet) and Sotará (4,580 m.; 15,026 feet). There are high páramos, swept by icy winds, where only the frailejón (*Espeletia hartwegiana*) and certain grasses grow. Below these heights, the topography is hilly and grandiose, with a succession of hills, terraces, altiplanos, ravines, cañons, and valleys.

Some tribes, like the Coconuco and Moguez, live in the cold mountain spurs toward the Cauca River; others, like the Páez and Guanaca, in the high páramos with a climate like that at Moras (3,670 m.; 12,040 feet), Guanacas (3,518 to 3,750 m.; 11,541 to 12,303 feet), Las Delicias, and other places to the east. The Popayanense occupy the temperate Valley of Pubén. The Pijao lived in the last mountains of the Cordillera Central toward the Magdalena River, which, like the valley of this river, is low and warm, and extended to the Cauca Valley in the neighborhood of Buga.

The country inhabited by the Popayanense at the Conquest has an altitude of 1,760 m. (5,775 ft.) and a mean temperature of 18° C.; the Páez in Tierradentro, 1,650 to 2,620 m. (5,774 to 8,595 ft.) and 13 to 17° C.; the Moguez, 2,521 m. (8,270 ft.) and 14° C. at Silvia; the Andagui in the region of San Agustín, 1,695 m. (5,561 ft.) and 18° C.; the Yalcón and Timaná, 1,100 m. (3,608 ft.) and 24° C.; and the Pijao, 873 m. (2,864 ft.) and 25° C. at Carnicerías, and 1,700 m. (5,577 ft.) and 18° C. at Pijao (Caldas).

Such differences in climate with the consequent differences in flora and fauna contributed to the variations in economy and culture. The high peaks of the cordilleras and the deep rivers were frontiers between the tribes, clearly separating them from one another—the Moguez

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- 101 from the Páez, the Páez from the Pijao, the Andagut from the Tama
 131 of Bajo Huila.

241 This extremely varied habitat offers a great range of food resources
 133 and of possibilities for agricultural crops. In the high, cold moun-
 132 tains and altiplanos, between 2,500 and 3,000 m. (about 8,200 to 9,800
 ft.) elevation, where the mean temperature is 11 to 15° C., the prin-
 cipal crops were potatoes (*Solanum andigenum*), ullucos (*Ullucus*
tuberosus), and cubios (*Tropaeolum tuberosum*). In the medium zone,
 between 1,600 and 2,500 m. (about 5,200 to 8,200 feet), with a temper-
 ature of 15 to 20° C., the main crop was maize (*Zea mays*), but arra-
 cacha (*Arracacia esculenta*), quinoa (*Chenopodium quinoa*), and sweet
 potato (*Ipomoea batatas*), were also cultivated. In the low, warm zone
 between 500 to 1,600 m. (about 1,600 to 5,200 feet), with a temperature
 of 20 to 28° C., the main crops were maize, sweet manioc or yuca
 (*Manihot utilissima*) and beans (*Phaseolus vulgaris*).

136 The cold lands also produced in addition to these principal crops,
 [241] maize, squash (*Cucurbita maxima*), wild fruits, birds including ducks
 (Anatidae), doves (Columbidae), guans (*Penelope*), mammals such
 as the spectacled bear (*Tremarctos ornatus majori*), and other small,
 wild beasts like the armadillo (*Dasypus novemcinctus*), guaratinajo
 (*Dinomys branickii*), guatin (*Dasyprocta fuliginosa candelensis*), and
 [231] small fish from the rivers and lakes. The guinea pig (curi or cuy,
 [262] *Cavia aperea*), which is prolific in all the climates, was the only domes-
 ticated animal and is an important source of food of the modern
 Indians.

241 The inhabitants of the medium, humid zone were more favored by
 nature in that crops grew faster and in greater variety. In addition
 to the plants named, they grew achira (*Canna edulis*), auyama (*Cucur-
 bita verrucosa*), beans (frijoles), and peanuts (*Arachis hypogaea*).
 262 Among the great variety of wild foods were fruits, granadilla (*Passi-
 flora ligularis*), guayaba (*Psidium*), guama (*Inga* spp.), avocados
 137 (*Persea Americana*), papaya (*Carica papaya*), guanabana (*Annona
 muricata*), and chirimoya (*Annona cherimolia*), and such animals as
 136 deer (*Mazama rufina*, *M. gualea*, and *Odocoileus virginianus consul*),
 rabbits (*Sylvilagus fulvescens*), guinea pigs, various rodents, and
 large birds, such as chachalacas (*Ortalis*) and guans (*Penelope*).

Additional foods of the low, warm regions were sweet potatoes,
 beans (frijoles), and yams (*Dioscorea alata*); such fruits as pineapples
 (*Ananas sativus*), papaya, custard apple (*Annona squamosa*), cactus
 fruit (*Opuntia* spp.), and plantains (*Musa paradisiaca*); and large fish
 from the rivers.

[127] * The scientific names of the plants were taken from Corde, 1919. The mammals were tentatively iden-
 tified by Dr. Remington Kellogg, of the Division of Mammals, U. S. National Museum, and the birds by
 Dr. Alexander Wetmore, Secretary of the Smithsonian Institution.